



# A FUNERAL SERMON

Occasioned by the  
*Much lamented DEATH*

Of the late REVEREND  
**Mr. Matthew Clarke:**

Who departed this Life, *March 27. 1726.*

*An. Ætat. LXII.*

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By DANIEL NEAL, A. M.

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The Second Edition.

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L O N D O N:

Printed for JOHN CLARK and RICHARD HETT  
at the Bible and Crown in the Poultry near  
Cheapside, and SAMUEL CHANDLER at the  
Cross-Keys in the Poultry. 1726. Price 6 d.

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# A FUNERAL SERMON

Preached by the  
Rev. Dr. O. C. Johnson

At the Funeral of

On the 11th of December, 1811.

Mr. Wm. W. Morris, Esq.

Who Departed this Life on the 25th of November, 1811.



WILLIAM W. MORRIS.

land and Mortify Hisself; but this is the  
will of God to the obedient soul.

**MATTHEW XXV. 21.**  
*His Lord said unto him, Well done, thou good and faithful Servant, thou hast been faithful over a few Things, I will make thee Ruler over many Things: Enter thou into the joy of thy Lord.*

I

**I**T is a very afflicting Consideration to think in whose Place I now stand, and of the melancholy Occasion that has brought me hither; if the Art of Physicians, or the Prayers and Intercessions of the People of God could have prevailed, you had still enjoyed the Labours of your late Rever-

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rend and worthy Pastor ; but since the Will of God has determined otherwise, it is our Duty to be silent, and to improve in the best manner we can, the awful Providence. \* \* \* \* \*

THE Kingdom of Heaven, or the coming of the Son of Man, is compared in this Chapter to a Master of a Family travelling into a far Country, who at his Departure called his Servants together, and delivered them certain Talents to improve according to their Abilities, to one he gave Five Talents, to another Two, and to a third One. The Master of the Family in the Parable is CHRIST, the Servants are his Disciples, and Followers, and more especially Ministers : By the Master's travelling into a far Country, we may understand, our SAVIOUR's Ascension into Heaven to receive a Kingdom, and his continuing there till the Restitution of all Things. The Talents, are Spiritual Gifts, or Capacities for Service, which are wisely distributed according to Mens Abilities. Some Learned Men are of Opinion that our SAVIOUR had his Eye upon the several Orders of Persons in his Church, that, to his Apostles He gave Five Talents, to the Seventy, who had received fewer spiritual Gifts  
Two

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Two Talents, and to the rest of his Disciples but One. But others, with greater Certainty, understand it of the various Distributions of Divine Favours amongst Mankind, in which the Great GOD acts as a Sovereign, dividing to every Man severally as He pleases; some have more of the Gifts of Nature and Grace than others, according to the Determinations of Infinite Wisdom; but every Man has some Talent to trade with, and consequently some Account to give of his Improvement. 'Tis evident from this Parable that all our Abilities and Capacities of Service are from GOD, and therefore they are called *his Goods.* Ver. 14. As the Author of Nature, He has all the Stores of Providence in his Hand, and as the GOD of Grace, his People receive out of his Fulness Grace for Grace. Now as Men are distinguished by their Talents, GOD expects a proportionable Improvement, for *where much is given, much is required;* accordingly, he that had received Five Talents in the Parable, gained Five more, and he that had Two, made them Two more; for tho' our Talents are the Gift of GOD, they are not given us to do with as we will; but they are given us in Trust,

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Trust, and with a Charge to improve them in our Master's Service; Ministers therefore are called Stewards of the manifold Grace of God, as private Christians are of their Estates, and of all the Moral and Divine Favours conferred upon them. And it is of great Consequence how we behave in our several Stations of Service, because we are accountable to our Lord and Master, who will summons us before his Tribunal to give an Account of every Thing we have done in the Body. This is fully asserted in the Par-

Ver. 19. *table, after a long time the Lord of those Servants cometh and reckoneth with them.* No particular Time is mentioned, but it was during their Lord's Pleasure, who appoints some a longer, and others a shorter Time of Service, at the End of which, He will reckon with them; and then every One of us likewise must give an Account of himself to God: though the great and final Day of Reckoning will not be till the general Resurrection, when *All that are in their Graves shall hear his Voice, and come forth; they that have done Good to the Resurrection of Life, and they that have done Evil to the Resurrection of Damnation.* *in his day son I am with him as long as you find him by an* **T***HE*

John v.  
28, 29.

THE Parable proceeds with the Account the several Servants gave of their *Trust* to their Lord, and their Lord's Sentence; I have no Occasion to look any farther than the first, because the Words of my *Text* are the Sentence which **CHRIST** pronounced upon him; *Lord, says the Servant, thou deliveredst me five Talents; behold, I have gained besides them five, more: "I have employed my Time and Strength according to my poor Abilities in thy Service; I have traded with the Talents, and thro' a Divine Blessing on my Endeavours, it has turned to some Account; for with the Five Talents thou deliveredst me, I have gained Five more."* Then follows his Lord's Approbation, *Well done, thou good and faithful Servant, thou hast been faithful over a few Things, I will make thee Ruler over many Things, enter thou into the Joy of thy Lord.*

For the Improvement of this Subject, I would consider these Three Things:

First, THE Character and Commendation of the Person, *A good and faithful Servant.*

Secondly,

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*Secondly, His Lord's Approbation of him, Well done; I thou hast been faithful over a few Things.*

*Thirdly, THE Reward of his Faithfulness, I will make the Ruler over many Things; enter thou into the Joy of thy Lord.*

*First, I AM to consider the Character and Commendation of the Person, A good and faithful Servant. All true Christians are the Servants of CHRIST; for his Servants we are, to whom we obey; but the Ministers of CHRIST are his Servants in a higher Sense, because they are solemnly devoted to the sacred Work, and are employ'd in the more immediate Services of his House: Besides they act in Commission from Him, and are his Ambassadors to declare his Mind and Will to the World; the Apostles therefore in their several Epistles, style themselves the Servants of CHRIST; and their Successors, the Ministers of the Gospel in every Age, may be allowed to say of themselves, *Now then we are Ambassadors for CHRIST; we are his Ministers and Servants, and tho' many that call themselves Christians despise our Character,**

*yet*

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yet we are humbly bold to magnify our Office; for if it be an Honour to be an Ambassador to an earthly Prince, it must be a greater Honour to be an Ambassador of CHRIST, who is King of Nations, and King of Saints, and has said concerning his faithful Ministers, *He that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me.*

But the Servant in my Text is farther recommended by these Two Characters, his Goodness and his Fidelity.

First, HE is called, *A good Servant*, which must include these Three Particulars;

First, A good Servant of CHRIST must be a good Man, in a State of Favour and Acceptance with GOD, justified and sanctified in the Name of the Lord JESUS and by the Spirit of our GOD. He must have a vital Principle of Grace in his Heart, his Soul must be renewed after the Divine Image, and his Affections set upon Things Above; he should have an experimental Acquaintance with the Operations of the HOLY SPIRIT in opening the Eyes of the Blind, and in turning them from

B

Darkness

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Darkness to Light, and from the Power of Satan to God, without this, his Heart will not be in his Work, nor can he expect to do Good to Souls. External Gifts and Qualifications for the Ministerial Service, are necessary in their Places; but *if we have the Gift of Prophecy, and understand all Mysteries and all Knowledge, and though we could speak with the Tongues of Men and of Angels, and have not Charity, or a vital Principle of the Love of God and our Neighbour in our Hearts, we are nothing.* I am sensible the greatest Part of the World have little Regard to this; Men are brought up to the Ministry as to a Trade, and enter upon the sacred Work chiefly with an Eye to the Pre-ferments annexed to it. But it is impossible with me, that an unconverted Person can be a good Servant of Jesus Christ.

*Secondly, A Good Servant of Christ should be of a good Spirit, that is, of a good Temper and Disposition: The same Spirit that was in Christ, should adorn the Lives and Conversations of his Servants: Now the Spirit of Christ was meek and gentle, humble and compassionate, full of Mercy and Good-works, with*

with all which he had a becoming Zeal for the Glory of GOD and the Good of Souls ; He loved his very Enemies, and was always ready to forgive them ; *when He was reviled, He reviled not again, and when He suffered, He threatened not* ; his heavenly Soul was void of all the black Passions of Malice, Wrath, Envying, and Evil-speaking ; but was filled with universal Love and Goodness. *Such an High Priest, says the Apostle, became us, and such a Spirit is the Glory and Ornament of his faithful Servants. He that has Knowledge, says the Wise Man, spareth his Words, and a Man of Understanding is of an excellent Spirit.* And what that excellent Spirit is, in a Minister of CHRIST, we may learn from the Apostle Paul, *The Servant of the LORD must not strive, but be gentle to all Men, apt to teach, patient, in Meekness instructing them that oppose themselves, if peradventure, GOD will give them Repentance to the Acknowledgment of the Truth.*

*Thirdly, A good Servant of CHRIST, must have good Abilities for his Work ; for every good Man is not fit to make a good Minister ; the Lord in the Parable considered the Abilities of his Servants, when he gave them their Talents ;*

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Ver. 15. lents; to one he gave Five Talents, to another Two, and to a third One; to every Man according to his several Abilities. I have not Time to set before you the several Abilities, which are requisite to a good Servant of **CHRIST** in the Work of the Ministry; but amongst others, these are certainly of Consequence: A thorough Acquaintance with the Holy Scriptures, to enable him to distinguish between Truth and Error; an Ability to defend the Truths of the Gospel against their Adversaries; an Aptness to Teach, so as to enter into the Conscience of a secure Sinner, and to bind up the Broken-hearted Penitent, which requires the Tongue of the Learned, according to

Is. 1. 4. the Prophet *Isaiah*, *The Lord God has given me the Tongue of the Learned, that I should know how to speak a Word in Season to him that is weary.* To all which may be added, a skilful discerning of the Times in general, and of the particular Circumstances of those to whom we minister; for there may be some particular Times which may require our inforsing some Doctrines and Duties of Religion more than others; and every good Minister is a Watchman, to blow the Trumpet and sound the Alarm, when he is apprehensive

prehensive of Danger. Happy is the Man that hath these Talents, and happy the People that are blessed with such a good Servant of JESUS CHRIST!

BUT, Secondly, the Servant in my Text is not only commended for his Goodness, but for his Fidelity; which includes these Two Things:

First, UPRIGHTNESS and Integrity of Mind; for a deceitful Person cannot make a faithful Servant; he may impose upon the World, and gain the Applause of his Fellow-Servants; but it must be at the Expence of his Master's Interest; these the Apostle calls, Eye-Servants, and Men-pleasers; many of whom will say to CHRIST, at the last Day, *Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out Devils, and done many wonderful Works: But He will profess to them, He never knew them.* CHRIST looks at the Principles from which his Servants acts, and the Views they have in the several Parts of their Service; 'tis easy for a Minister to accommodate himself to the Taste of his Hearers; But then what will become of his Fidelity to his Lord and Master? *Do I seek to please Men,* says the Apostle Paul,

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Gal. i. 10. *Paul, for if I yet pleased Men, I should not be the Servant of CHRIST? We may please our Friends as far as we can with a good Conscience; but when this is inconsistent with our Duty to CHRIST, we ought to renounce all worldly Interests, that we may retain our Integrity.* This was the Apostle's Practice, and you may see how he undervalues the Censoriousness of the *Corinthians*, who treated him, as if he had been accountable to them rather than to CHRIST:

1 Cor. iv. *Let a Man so account of us, as of the Ministers of CHRIST, and Stewards of the Mysteries of GOD. Moreover, it is required in Stewards, that a Man be found faithful: but with me it is a small Thing that I should be judged of you, or of Man's Judgment; yea, I judge not mine own self, but he that judgeth me is the LORD.*

Secondly, IT includes Diligence and Application to his Master's Service, and thus the faithful Servant is opposed to the slothful one, who hid his Master's Talent in the Earth. A slothful Servant, in the common Affairs of Life, is a bad Character; but it is much worse in a Servant of CHRIST; and yet how many are there, who wear the Badge and Character of CHRIST'S Ministers,

Ministers, but are very seldom employed in his Service ; the Work of the Ministry is not fulfilled by our appearing in the Pulpit, once in a Week, or in a Month, but it is to be the chief Business of our Lives : We are not only to preach the Word on the *Lord's Day*, <sup>1 Tim. iv.</sup> but to be instant in season, and out of <sup>12, 13.</sup> season, to reprove, rebuke, and exhort, with all Long-suffering and Doctrine. It is an awful Charge the Apostle gives his Son *Timothy*, *Be thou an Example to the Believers in Word and Conversation.* — *Give Attendance to Reading, to Exhortation, to Doctrine.* — *Meditate on these Things, and give thyself wholly to them.* *Take heed to thyself, and to thy Doctrine, continue in them ; for in doing this, thou shalt both save thyself and them that hear thee.* What Variety of Expressions does he use, to persuade this young *Evangelist* to Diligence and Application in his Master's Service : And his Counsel will be regarded by all that desire to be found faithful, when they consider that it is written, *Cursed is he that does the Work of the L O R D negligently.*

Thus I have considered the Character and Commendation of the Person ; *A good and faithful Servant.* I go on

Secondly,

Secondly, To consider his Lord's Approbation of him, *Well done, thou hast been faithful over a few Things.* This Sentence was not pronounced till he had finished his Work, and was discharged from any farther Service. God is pleased sometimes to encourage his Servants in the Way, but He does not deliver his final Judgment of them, 'till they come to the End of their Service; there have been some that have run well for a Time, but then something has hindered them; and others have put their Hands to the Plough, and looked back; who are so far from having *done well*, that in our SAVIOUR's

Luke ix. 16. account they are not fit for the Kingdom of GOD. But when our LORD comes to reckon with us, and put the whole of our Service together, then will be the Time of Retribution; and it will be happy for us if upon the whole, He will say to us, *Well done!* considering how many Weaknesses and Imperfections attend our best Services, and that without the Blood of CHRIST, GOD would reject them, and say, *Who has required such Things at your Hands?* But how kind and gracious is our Merciful REDEEMER, who covers the Infirmities of his faithful Servants, and makes

makes no mention of them in the Day of Account ; the best and most faithful Servants of C H R I S T may sometimes be mistaken in their Duty, or discharge it in a careleſs Manner ; but there is no mention made of this in my Text, 'tis all covered and forgotten, and their Lord declares his Acceptance of their Persons and Services, by saying, *Well done!*

BUT the Reason of his Approbation follows, *Thou hast been faithful over a few Things* : Though the Servant in my Text was intrusted with Five Talents ; yet this was but a ſmall Trust, in Comparison of the greater Blessings which are in reserve for him in Heaven ; *when he shall be made Ruler over many Things* : But at preſent all faithful Ministers of C H R I S T are intruſted with a few Things of great Conſequence and Importance. And amongſt others.

First, WITH the great Concerns of their Master's Glory and Interest in the World, with the Preaching of his Goſpel, and the Propagating of his Kingdome ; they are to fight his Battles, and to contend earnestly for the Faith once delivered to the Saints ; for this purpose,

C they

they are to endure Hardship, as good  
Soldiers of JESUS CHRIST, and not to  
entangle themselves with the Affairs of  
this Life, that they may please him who  
has chosen them to be Soldiers. A faith-  
ful Servant of CHRIST, ought not to  
mind his own Concerns so much as the  
Concerns of his Master, nor to consult  
his own Honour and Reputation, when  
they stand in Competition with his.  
This was the Spirit and Temper of the  
Apostles, and primitive Christians, who  
rejoyced that they were accounted wor-  
thy to suffer in the Cause of CHRIST.

Secondly, THEY are intrusted with  
the sacred Truths of the Gospel; which  
were first delivered to the Apostles,  
and by them committed to faithful  
Men; *The Things which thou hast heard  
of me among many Witnesses, the same  
commit thou to faithful Men, who shall  
be able to teach others also.* Now a-  
mong these Truths, we may certainly  
reckon, the Purposes of Divine Grace  
concerning the Salvation of the *Elect*  
from before the Foundations of the  
World. The Ruin of Mankind, by the  
Fall of *Adam*, and their Recovery by  
CHRIST; the Doctrine of Justification  
by the Righteousness and Death of the  
REDEEMER, with the Necessity of  
Faith,

*2 Tim.  
ii. 2.*

Faith, Repentance, and the New Creature. These Doctrines they are to preach, and to defend ; *O Timothy*, says the Apostle, *keep that that is committed to thy Trust* : That is, those Doctrines and Truths which thou hast learned from me, keep them entire, hold them fast, convey them down to posterity pure and uncorrupted. *Take heed to thy Doctrine*, that it depart not from the Simplicity that is in CHRIST.

*Thirdly*, THEY are intrusted with the Care of their Peoples Souls ; the Chief Shepherd of the Sheep has appointed them the Oversight of the several Parts of his Flock, to bring Sinners into it, and to build up the Saints in their most holy Faith : These they are to feed with the Bread of Life, to guide in the Ways of Truth and Holiness, and to *watch for their Souls, as those that must give an Account* : Private Christians are only to account for themselves, but Ministers are to account for the Souls committed to their Charge ; and happy is that Servant who can do it with Joy, and not with Grief !

THESE are some of those *Things* which are committed in Trust to the

C 2 Ministers

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Ministers of C H R I S T ; the good Servant in my *Text*, had been faithful in them all : We may therefore suppose his Lord and Master expressing his Approbation of him after this manner :

“ I entrusted thee with my Talents,  
“ and have given thee Time and Op-  
“ portunity to improve them ; thou  
“ hast now given up thine Account,  
“ and I acknowledge thou hast been a  
“ faithful Steward ; thou hast fulfilled  
“ thy Ministry to my Satisfaction ;  
“ and hast taken heed to the Flock over  
“ which thou wast made an Overseer :  
“ I have observed farther, thy Faith  
“ and Patience, and how that for my  
“ Name Sake thou hast laboured, and  
“ hast not fainted : I take notice also  
“ of the Success of thy Ministry, and  
“ the Increase of my Kingdom, that  
“ the Pleasure of the L O R D hath pro-  
“ spered in thy Hands, and that there  
“ are many who will be thy Crown  
“ and thy Joy in the last Day : I have  
“ reviewed the whole of thy Conduct,  
“ since I entrusted thee with my Goods,  
“ and I am pleased with it : It has indeed  
“ been attended with some Frailties and  
“ Infirmitiess, but upon the whole, 'tis  
“ well done ; thou hast been faithful to  
“ me in a few Things, I will therefore  
“ now

" now make thee Ruler over many  
" Things. ; Enter into the Joy of thy  
" Lord."

THIS brings me

Thirdly, To consider the Reward of the good and faithful Servant, which consist of two Parts. Of great Dignity and Honour ; and of perfect and consummate Bliss.

First, EVERY good and faithful Servant of CHRIST shall be advanced to great Dignity and Honour : *I will make thee Ruler over many Things* : Here, He must expect to suffer Reproach for his Fidelity to his LORD and M A S T E R ; but the Sufferings of this present Life, are not worthy to be compared with the Glory that shall be revealed : The more we do and suffer for him here, the higher will be our Advancement in the Kingdom of Heaven hereafter ; for as all Men do not make an equal Improvement of their Talents, 'tis probable they will not have the same Reward. *There is one Glory of the Sun, and another of the Moon, and another Glory of the Stars* ; for one Star differs from another in Glory ; and so it will be in the Resurrection of the Dead. The Reward of receiving a Prophet in Math. x. the 4<sup>1</sup>.

1 Cor. xv.

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Luke xix.  
16, 17.

*the Name of a Prophet, differs from that of a Righteous Man: And in this very Parable, the Rewards are in proportion to the Improvement; he that had gained Ten Pounds, had Authority given him over Ten Cities; and he that had gained Five, had Authority over Five.* But notwithstanding all this, all glorified Saints will be compleatly happy, and will be advanced to the highest Stations of Honour and Dignity: They will all be made *Kings and Priests to GOD and the Father, and inherit the Kingdom prepared for them, from the Foundations of the World.* They will all wear Crowns of Glory that shall never fade away, and sit down on the same Throne with CHRIST himself; they will all share the Honour of Judging the World, and when they have seen the Downfall of all the Enemies of CHRIST's Kingdom, they will reign with Him for ever and ever. But here it must be remembred that the Rewards of another World, are not of *Debt*, but of *Grace*; for they are vastly beyond the Proportion of our Services; the Labours and Sufferings of the most eminent Servants of CHRIST, are not to be laid in the Balance against the lowest Degree of the Heavenly Glory: Nay, I will venture to say, that our

our best Services deserve no manner of Recompence at all ; for when we have done our best, we are but unprofitable Servants, and have done no more than was our Duty to do ; therefore tho' the Scripture sometimes calls the Happiness of Heaven by the Name of a Reward, we must not imagine it to be a Debt due to our Services, but all our Expectations must be from the Divine Grace and Favour. But,

Secondly, THE faithful Servants of CHRIST will not only be advanced to the highest Honours, but will be possessed of the most consummate Bliss and Happiness. *They shall enter into the Joy of their L O R D.*

WE may observe here, that Heaven is a Place of perfect Joy ; this World is a Scene of Sorrow and Trouble to good Men, but the next will be a State of unmixed Pleasure ; there will be no Sin, and therefore no Sorrow ; there will be no Enemy to vex us, and therefore no Disturbance of our Peace : No Isa. xxxv. Lion shall be there, says the Prophet, nor 9, 10. any ravenous Beast, but the Redeemed shall walk there, and the Ransomed of the L O R D shall return and come to Zion with Songs and everlasting Joy  
on

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*on their Heads, they shall obtain Joy and Gladness, and Sorrow, and Sighing shall fly away.* There will certainly be the best Society, for there is G O D, and C H R I S T, and an innumerable Company of Angels, and the Spirits of just Men made perfect; there are all the Patriarchs and Prophets of the *Old*, and all the Apostles and Martyrs of the *New Testament*, together with all our departed Friends and Brethren in C H R I S T, with whom we shall have the most sweet and delightful Conversation: Besides, the Employment of Saints in Heaven is perfectly agreeable to their Natures, and according to their utmost Wishes, and Desires, and therefore it must be a State of *perfect Joy*.

WE may observe farther, That the Happiness of Heaven is here called the *Joy of our L O R D*, 'tis the Joy that He has purchased, and which He is now in the Possession of; in the midst of this Joy, C H R I S T himself is now sitting as a Conqueror upon his Throne, smiling upon every Soul that is entred *into* it: It was the Prospect of this Joy, that animated our Blessed S A V I O U R under his heavy Sufferings; *For the Joy that was set before him, He endured the Cross, and despised the Shame*: 'Tis the

Heb. xii.  
2.

the Prospect of the same Joy that encourages the Christian's Faith and Patience: It was in the Faith and Hope of this Joy, that *Moses esteemed the Reproach of Heb. xii. CHRIST greater Riches than the Treasures of Egypt, for he had respect unto the Recompence of Reward.* This therefore is a farther Recommendation of the Happiness of Heaven; It would be a Pleasure to a Christian to be with CHRIST in any Place, or in the most afflictive Circumstances; but to be with Him in such a Place of Joy, and in such high and advanced Stations of Glory, must be such a Degree of Happiness as *Eye hath not yet seen, nor Ear heard, nor is it possible for the Heart of Man to conceive.*

Now into all this Joy, will every faithful Servant of CHRIST enter when he has finished his Labours and Sufferings in this World. And how will he enter? Why, with all the Marks of Triumph and Victory, with a Crown upon his Head, and a Palm of Victory in his Hand; a Guard of Angels shall convoy the departing Soul thro' the Regions of the Air, and when the Gates of Heaven are opened to receive it, it shall be welcomed with the Acclamations of the innumerable Company; For

*if there be Joy in Heaven at the Repentance of a Sinner, how much louder must be the Triumph when he enters into Glory: And if Heaven rejoices, surely the Believer himself must be filled with unspeakable Pleasure, when with the Body of Flesh he hath put off every thing that might make him uneasy, on his own account, or on the account of the Kingdom and Interest of CHRIST, and is entring into an everlasting Kingdom of Peace and Love; for there are no Contentions in Heaven, no Back-bitings, nor Evil-speakings, no Divisions, nor Unkindnesses of any sort. These might interrupt the Harmony of the Place, and therefore they are excluded; Songs and everlasting Joy being on every Head, and universal Gladness in every Countenance.*

I shall now make some Remarks on this Discourse:

AND First, we may observe, That all our Talents of Nature and Grace are from GOD, *Every good and every perfect Gift is from Above, and cometh down from the Father of Lights:* And there is a beautiful Variety in the Distribution of them amongst Men; some have more and others fewer, some have Talents of one kind, and others of another,

other, but all are from GOD; the Apostle takes notice of this, in the Distribution of those miraculous Gifts which were bestowed on the Primitive Church: *There are Diversity of Gifts, but the same Spirit; and there are Differences of Administrations, but the same LORD; and there are Diversities of Operations, but it is the same GOD, who worketh all and in all.* And this is equally true concerning the common Blessings of Providence; so that we may say with the Apostle, *Who maketh thee to differ, or what hast thou that thou hast not received?*

Secondly, ALL the Distributions of Nature and Grace amongst Men, are to be improved in their Master's Service; for they are not their own *Goods*, but *His*, who expects they should return them with Advantage: The Talent was taken from the slothful Servant, and a severe Sentence pass'd upon him because he did not improve it as he ought; *Thou wicked and slothful Servant, thou oughtest at least to have put my Money to the Exchangers, that I might have had it again with Usury: Take therefore the Talent from him, and cast ye the unprofitable Servant into outer Darkness, there shall be Weeping and Gnashing of Teeth.*

*Teeth.* For this Reason we are called *Stewards*, and it is required of *Stewards* that they be faithful: Ministers are *Stewards of the manifold Grace of God*, as private Christians are of their Estates, of their Capacities and Opportunities of Service, and in general, of all the Blessings which Divine Providence confers upon them. It follows from hence,

*Thirdly, T H A T* there must certainly be a Time of Reckoning. The particular Time when you or I shall be required to give an Account of our Stewardship, is uncertain, but sooner or later, *We must all appear before the Judgment-seat of CHRIST.* Some have thought our Time of Reckoning will not be 'till the End of the World: But then what must become of the Soul in the mean time, and where must it exist? Must it be happy or miserable? Or, will it sleep with the Body 'till the Resurrection? The Soul can neither be happy nor miserable 'till it has given up its Account, and received its Sentence; and to suppose it to sleep 'till the Resurrection, is contrary to the express Language of Scripture, which says, that *when we are absent from the Body, we shall be present with the L O R D.* It must therefore

therefore follow, that CHRIST will reckon with all Persons at their Death. For then their Labours and Services being ended, 'tis proper they should receive according to what they have done in the Body, whether it be Good or Evil.

Fourthly, 'Tis Divine Grace alone that enables us to be faithful. Our first Parents in the State of Innocence were intrusted with a great many Talents, and were left to manage them by their natural Powers; but they betrayed their Trust by giving way to the Temptation of the Serpent: Now if Man in a State of Innocence with all the Powers of Nature in their full Strength, did not retain his Integrity, what can be expected from his fallen Posterity, whose Powers are broken, and who have conceived false Notions of GOD, as if *He was an hard Master, reaping where He did not sow, and gathering where he did not straw.* Besides our Adversary the Devil is constantly tempting us either to hide our Talents in the Earth, or to consume them on our Lusts: Nothing therefore but the Almighty Grace of GOD can enable us to be faithful, this alone makes us sincere and diligent in our Master's Service; without Divine Assistance

<sup>1 Cor. vii.</sup>  
<sup>25.</sup>

Assistance, we can do nothing ; the Apostle *Paul* asserts this in the strongest Terms, when he says, concerning himself, that he was *One who had obtained Mercy of the L ORD to be faithful*. So that here is no Room for Boasting, the best and most faithful Servants of **CHRIST** must be covered with Shame, when they consider the many Frailities and Imperfections of their best Services ; and if upon the whole, their **L ORD** is pleased to accept and approve them, they must set the **Crown** on the Head of Free-Grace, for they were faithful, only because *they obtained Mercy of the L ORD to be so*.

*Fifthly*, **CHRIST** will not only commend, but graciously reward the faithful Services of his People. But what are our Services for **CHRIST**, that He should commend them ! How few, and how imperfect ! if they should be weighed in the Balance of the *Sanctuary*, would they not be found wanting ? But our Merciful **REDEEMER** does not despise the Day of small Things, but accepts it according to what we have, and not according to what we have not ; He separates the *Chaff* from the *Wheat* ; and having covered the one with the Mantle of **Forgiveness**, He looks

looks on the other with Delight and Pleasure, saying, *Well done, good and faithful Servant!* Nay, CHRIST will not only commend the faithful Services of his People, but will graciously reward them, *Thou hast been faithful in a few Things, I will make thee Ruler over many Things: Enter thou into the Joy of thy Lord.* Let it still be remember'd that the Reward is not of *Debt* but of *Grace*; for there is no Proportion between our Services and our **Crown**; as the Apostle observes, when he says, *These light Afflictions, which we endure for a few Moments, shall work for us a far more exceeding and eternal Weight of Glory.*

Sixthly, WE may infer from the whole, the consummate Happiness and Felicity of all CHRIST's faithful Servants, and Ministers, at the End of their Labours and Sufferings in this Life, *They will then enter into the Joy of their Lord.* Joy is one of the most delightful Passions; 'tis the Wing of the Soul, that carries it above all its Fears and Temptations: Now if the Prospect of Heaven at a Distance, fills the Believing Soul with Pleasure, how great must be the Transport when 'tis actually entring into the Joy of his Lord!

When

When *in a Moment, or the Twinkling of an Eye*, it finds itself transported from Earth to Heaven, from a Bed of Pain and Sorrow, filled with all the Agonies of Death, and surrounded with the Tears and Lamentations of Friends endeavouring to retain the departing Spirit, to a World of consummate Joy and Bliss, where his Eyes shall be entertained with the most surprizing Objects, and his Ears with the most harmonious Melody, where he shall be advanced to the highest Degrees of Honour, and be filled with all the Fulness of God; and this not for a few Months or Years, but for ever; for *in his Presence is fulness of Joy, and at his Right Hand are Pleasures for evermore.*

WELL, this is the happy Exchange that our Reverend Brother, the late worthy Pastor of this Church, has made, who a few Weeks ago was employed in his L O R D ' S Service, but has now received his everlasting Reward; he was then a Member of the Church Militant, but is now joyned to the Church Triumphant; then he was with us in this Vail of Tears, but is now gone before us *into the Joy of his L O R D .* Blessed Soul! whose Robes are now washed and made *White in the Blood of the Lamb,* who is now

now satisfied with the Divine Likeness, and perfect, even as his Father who is in Heaven is perfect.

I shall now give you some short *Mémoires* of the Life of this Excellent Person, and then endeavour to represent his Character, that you may be sensible of the Loss you have sustained by his Death, and may be *Followers of him, who followed Christ*.

THE Reverend Mr. MATTHEW CLARKE was born at a solitary House by the Side of Leicester Forest, Feb. 2. 1663. His Father having been ejected from the Established Church at Narborough, for Nonconformity, had retired to this Place to cover himself from the Violence of his Persecutors; but having devoted himself to the Service of CHRIST in the Ministry, he removed after some time to Little Bowden, and gathered a Congregation of Protestant Dissenters in the Town of Market Harborough, with whom he continued between Forty and Fifty Years with great Usefulness and Reputation 'till his Death.

THO' the Times in which our *Reverend Brother* was born and educated were very discouraging by reason of the rigorous Execution of the *Penal Laws* against *Protestant Dissenters*, whereby the People were dispersed, and their Minis-

sters fined, imprisoned, and banished five Miles from all *Corporation Towns*, yet this good Man in the midst of all this Darkness devoted his only Son to the Ministry, and took upon himself the chief part of his Education ; tho' he afterwards placed him for some Time under the Care of another Learned Tutor, with whom he finished his Studies \*. I shall make no mention in this Place of his quick Improvement in the several *Arts* and *Sciences*; but only observe, that Divine Grace by an early Conversion, sanctified all his Studies, and made them subservient to that great Work for which he was designed.

He began his Ministry in the Year 1684, a Time of as great Severity against *Protestant Dissenters* as had been known since the Restoration ; and though there was no other Prospect at that Time, but of Poverty and Reproach for Men of his Profession, he resolved, by Divine Assistance, to run all Hazards for the Support of the persecuted Interest of **CHRIST**; and accordingly, Preached up and down in private Houses, as often as he had Opportunity. His first Sermon was from

\* The Reverend Mr. Woodhouse.

those Words of the Apostle, *By the Grace of God, I am what I am.* Cor. xv. 10.

THE first Three Years of his Ministry were spent chiefly in assisting his Reverend Father; but in the Year 1687, when the *Penal Laws* were suspended, he accepted of an Invitation to *Sandwich in Kent*, where he continued with great Acceptance for about Two Years, and left behind him a Name and Memorial amongst that People, which is not forgotten to this Day.

IN the Year 1689, he came to *London*, and was invited to assist the Reverend and aged Mr. *Stephen Ford*, then Pastor of this Church: After some Time he was joyned with him in the Pastoral Office, and at length in the Year 1694, he succeeded him in the whole of his Work, from which Time, for the Space of Thirty-two Years, even to the Day of his Death, *You yourselves know after what manner he has been with you at all Seasons, serving the L O R D with all Humility of Mind, and with many Tears and Temptations which have befallen him; and how he kept back nothing that was profitable to you, but shewed, and taught you publickly, and from House to House the whole Counsel of G O D, testifying to all, his Hearers,*

*Repentance towards GOD, and Faith towards our Lord JESUS CHRIST.*

I am sensible it is a very difficult Task to give the World a just Idea, of this Excellent Person; they who were Strangers to his Usefulness, may imagine I have flattered his Memory; when others who had a more intimate Acquaintance with his publick and private Life, will conclude, that I have fallen below my Subject, and not expressed his incomparable Worth: But let such remember, that I am writing a Character, not a Panegyrick, and describing a Man subject to like Passions and Infirmities with ourselves, of which no Man was more sensible than himself. However, I shall speak freely, and impartially what I know, and believe of my *Reverend Brother*, without regarding the Censures of others.

HE was a Person of good Learning and of a solid Judgment in Religion; his Acquaintance with the original Languages of the Bible descended to him as it were by Inheritance, his Father being one of the greatest Criticks in the *Oriental Tongues*, of the Age in which he lived: In his younger Years he gave himself very much to Reading and Meditation, and made himself Master of the several Controversies

fies which have been debated amongst learned Men on the several Articles of the Christian Faith, so that though he began his Ministry, when he was not more than 21 Years of Age he appeared well furnished for the sacred Employment, *a Work-man that needed not be ashamed.*

IN his private Judgment he followed the Sentiments of the judicious Mr. *Calvin* in those Points of Controversy wherein that great Man distinguished himself against the *Pelagians*, *Arians*, *Socinians*, and other Heresies of the Times in which he lived. The Doctrines which he apprehended of greatest Consequence, and which were the chief Subjects of his Ministry were, the Eternal Counsels of Divine Wisdom, concerning the Salvation of the *Elect*; the Ruin of Mankind by the Fall of *Adam*, and their Restitution to the Divine Favour by the Satisfaction of **CHRIST**: The Person and Operations of the **HOLY SPIRIT**: The Doctrines of Salvation by Free-Grace, and of Justification by the Blood and Righteousness of the **REDEEMER** *which is unto all, and upon all that believe, without any Difference*: The Privileges, and Benefits of the new Covenant; with which he constantly enforced the Moral Obligations

tions that Christians are under to the several Parts of their Duty: \* But that which lay near his Heart, especially in

\* I cannot represent his Practice better than in his own Words.

" As to the Nature and Form of a Church, its Officers and Discipline, we may apply the Words of our Saviour, *These ought ye not to have left undone*, But there are other Things which Ministers ought more especially to regard; they are to preach Christ and make Him the *Alpha and Omega* of their Ministry; his Name should triumph in all our Sermons; his Life, Death, Resurrection and Intercession, the Things He has done, suffered, and purchased; these were the great Subjects of the Apostle's Discourses, *We preach not ourselves but Christ Jesus the Lord*; to which succeeds the Work of the Spirit, and the Grace of God, in making an effectual Application of Christ and his purchased Benefits to the Souls of Men; which leads to the great Doctrines of Faith, Repentance, the Divine Birth, the new Creature, effectual Calling, Sanctification, and Holiness, as Things without which no Man can be saved; here should our Zeal chiefly be laid." Mr. Clarke's Sermon at the Sep. of Mr. Hurryon. p. 15.

" He, is the true Gospel Preacher that takes in the whole Counsel of God, Law and Gospel, Grace and Duty, Doctrine and Practice, Faith and Repentance, that tells Men what Christ has done and suffered in order to their Salvation, and then what He requires of them, and promises to them on their Parts in order to it. I have myself been told by some, that if Persons would hear Discourses of Faith and Grace, they must worship in places of such a Denomination, if they would hear a Discourse of Works and Morality, they must repair to such a Place of Worship; but I don't know, why both may not be heard in one and the same Place, sure I am they should, and I hope they are." Ib. p. 12.

his latter Days, was the Support and Defence of the Glorious Person of **CHRIST**, as **God-Man**, and **Mediator**, which is one of the great **Mysteries** of Godliness the Pillar and Ground of Truth; you who constantly attended his Ministry are **Witnesses** how frequently he entertained you on this Subject, and some of his Brethren in the Ministry, who were favoured with more free Conversation with him, know the Clearness of his Judgment in these Points: he was therefore found in the Faith; nor did he come behind any of his Brethren in a true Christian Zeal for the Service of **CHRIST**, or the Support and Maintenance of any of the important Points of Revelation, as far as the Laws of Nature or the Rules of Christianity would allow.

IT must be confessed, and I mention it to the lasting Honour of his Name, and Memory, that he was a Person of great Candour, and Moderation; he was for *speaking the Truth in Love*: and in all the Controversies of the Age, carefull to avoid Extreams: though he constantly preached the Doctrines he believed, and practised those Forms of Worship, and sacred Order which appeared to him most consonant to the Will of **CHRIST** in his Word, he ne-

\* of an equal and honest mind not inclined ver

ver made his own Judgment, a Standard of the Faith and Practice of his Brethren; his Soul was too generous, and his Charity too extensive, to confine Salvation within the Limits of single Party; he was therefore willing to assist among Societies of different Denominations, and to give the Right Hand of Fellowship to all who held the same glorious Head with himself. He loved the Face and Image of CHRIST wherever he beheld it, and as he was very solicitous least an enormous Pretence to Charity, should desert and expose the glorious Truths of the Gospel; he was no less fearful, lest an ungoverned Zeal for Truth, should make a shameful Inroad on Christian Love; for as *Truth* and *Love* were happily joyned in his own Soul, it was his earnest Desire they might not be set at Variance in the Souls of his Brethren.

His publick Performances were laboured in private; for he was afraid to serve GOD with that which cost him nothing: In all his Discourses he endeavoured to give every *Text* its proper Meaning: "For, says he in one of his printed Sermons \*, "Allusions may be, and are often made; but to interpret

“ pret Scripture merely by the Sound of  
“ Words, is playing with our *Bibles*, and  
“ Trifling in the Preacher, as it serves  
“ only to impose on the People, and in-  
“ duces them to think the *Text* speaks  
“ what it never intended.” His Method  
was just and regular, his Language plain  
and familiar, and chiefly drawn out of  
the Holy Scriptures, he carefully avoid-  
ed the Extreams of excellency of Speech,  
and vulgar Expressions, which latter, he  
used to say, exposed Religion to Con-  
tempt, and had a Tendency to make  
Men laugh at a Time when above all  
others they ought to be most serious.

ACCORDINGLY, his Behaviour in the  
Pulpit was grave, and reverent, and such  
as commanded the Attention of his  
Hearers; he had a graceful Utterance,  
free from Affectation; he knew how to  
enter the Conscience, and soften all the  
inward Passions of the Soul. How often  
have you heard him like a *Boanerges*,  
striking the Sinner to the Ground, and  
making him cry out, Trembling and A-  
stonished, *What shall I do to be saved?*  
And at other Times, like a *Son of Conso-  
lation*, representing the precious Pro-  
mises of the Gospel, and winning the  
Soul over to **C H R I S T**. In a Word, *He  
was an Eloquent Man in the Pulpit,  
mighty in the Scriptures, and being fer-*

vent in Spirit, he spake, and taught diligently the Things of the L O R D , and mightily convicted his Hearers. An evidence of this, was the great Success that attended his Ministry. His Audience in all Places where he stately laboured was serious, and crowded. When he first came to this Church, it was one of the smallest amongst the Tribes of our Israel ; but the Word of G o d , by a Divine Blessing upon his Labours, did so mightily increase, that great Numbers were added to it from time to time ; insomuch that at his Death, he left it one of the most numerous and flourishing Congregations in the City.

He was frequent and constant in his Ministerial Employment, no Man preached oftner, and to better Purpose than Mr. Clarke. He was in Labours more abundant, and I have sometimes feared to the Prejudice of his Health. But as every Congregation was desirous of his Labours, he was so good as hardly to know how to give them a Denial : Indeed his Heart was in his Work, he was willing to be spent in his Master's Service, and it was the greatest Pleasure of his Life to be doing Good to Souls.

I M U S T not omit his extraordinary Gift in Prayer, especially on particular Occasions, wherein the Welfare of Families,

milies, the Lives of Useful Persons, or the publick Good of his Country was concerned ; how would he wrestle with the ALMIGHTY, and fill his Mouth with Arguments ! how fervent was his Spirit, and with what a rich Variety of Expressions would he pour out his Soul to GOD, as if he had resolved before-hand not to let him go, except He heard him : What a Blessing to a Nation, a Church, or a Family, is such a Man of Prayer !

THESE Ministerial Endowments were farther adorned with an unaffected Piety, and Devotion of Mind. He was usually with GOD *in secret* some Hours in the Morning, before his Family was stirring, but how he spent these Hours of Retirement, will not be known, 'till *He that sees in secret, shall reward him openly*. His Family was a House of Prayer, and the whole of his Conversation was exemplary and useful : It was the great Desire of his Life to see his Brethren in the Ministry walking circumspectly towards them that are without ; for he would often say, " That Men were to be esteemed as much for their Manner of Life, as for their Art of Preaching ; and that an Orthodox Head would not atone for a corrupt Life." This was his settled Judgment, and the Rule of his Practice ; and I may venture to say,

without Suspicion of Flattery, That in all these Things, he was an Example to the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, and in Purity.

ONE Thing more was very peculiar in this Extraordinary Person, which was the excellent Temper of his Spirit, in which there was an agreeable Mixture of the Gentleman and Christian; there was something sweet and agreeable in his Aspect. He was of a cheerful Temper; affable, and courteous to all Men; he had a great Government of his Passions, being seldom angry; but if he was so at any time, he took Care not to let the Sun go down on his Wrath, he spake Evil of no Man; and used to say, "He would not be of an implacable Spirit for the whole World." There was nothing of Uncharitableness or Cen-soriosness in his Make and Frame, nor did any thing grieve him so much as the unnatural Quarrels and Divisions among Christians, and Ministers, of the same Faith, and Hope with himself; of these he complained both in publick and private; I wish I could say, they had no manner of Influence, in bringing down his hoary Head with Sorrow to the Grave.

If we consider him in the several Relations in which he stood, I believe few Persons have filled them up to greater Advantage, he was a kind, and loving Husband, a tender, and indulgent Parent, a faithful and conscientious Pastor, liberal almost to a Fault, to the Poor; and upon the whole, a sincere, upright Man, *in whose Spirit there was no Guile.* The several Qualifications which the Apostle gives of a good Bishop met in him, as much as in any Man I have known, *He was blameless, the Husband of one Wife, vigilant, sober, of good Behaviour, given to Hospitality, apt to teach; not given to Wine, no Striker, nor greedy of filthy Lucre; but patient; not a Brawler, nor covetous, one that ruled well his own House, having his Children in Subjection with all gravity; not a Novice; but one that had a good report, even of them that are without.*

1 Tim. iii. 2, 3, 4, 6.

If there was any alloy to these extraordinary Qualities, it was an excess of Modesty, and Diffidence in himself; for though he had a quick Penetration into Men and Things, yet being desirous, as much as possible, to live peaceably with all Men, he chose in his latter Days, to retire in some measure from publick Busines, rather than give Offence

Offence to any, which gave some little Check to that universal Influence, his great Name must otherwise have given him, in all Affairs relating to the Dissenting Interest.

'Tis no Wonder that a Person of such Accomplishments should have the Esteem, and Respect of all who had the Happiness of his Acquaintance; his Conversation was coveted both in City and Country by all Ranks, and Orders of Men, especially by his Brethren in the Ministry, the Elder of whom loved him as a Brother, and the Younger reverenced him as a Father; I believe no Man of his Profession had more Friends, and fewer Enemies; for indeed that must be a sad Character in Life that could be an open, and avowed Enemy to Good Mr. Clarke, who was the Delight of his Friends, and in the Opinion of all Disinterested Persons, an Ornament to his Profession, and the Glory and Honour of that particular Cause he espoused. One Thing further crowned the Happiness of this excellent Person, which was, that he did not outlive his Usefulness, but supported his Character and Reputation to the last; he preached the last Sabbath that he lived; and though he did not die so full of Days, as we could have wished, he went off the Stage full of Honour, and

and amidst the Sighs and Tears of all that have any real Concern for pure and undefiled Religion in general, and more especially for the declining Interest of CHRIST amongst *Protestant Dissenters*. *My Father, my Father, the Chariots of Israel and the Horsemen thereof!*

His Death was sudden and unexpected to his Friends, but not to himself, who felt the Decays of Nature, and had received the awful Sentence in himself some Months ago. He spoke to me concerning his Dissolution with great Serenity and Satisfaction of Mind, as one that was desirous to leave *this World*, as soon as it should please GOD, for a *better*. He accordingly settled his worldly Affairs, and with a firm Faith and Trust in CHRIST resigned himself to the Will of GOD. Several of the last Sermons he preached, and the very last Prayer he offered up to GOD in his Family, will not quickly be forgotten by them that were present. Some Years ago when he had been struggling with a malignant Fever for several Weeks, and his Life was given up by the most skilfull, and eminent Physicians, he was snatched out of the Territories of Death, by the Arm of fervent and importunate Prayer; most of the Ministers of this City assisting his Church in offering up daily *Supplications*

plications to GOD for so Usefull and Valuable a Life ; and I never knew a more remarkable Answer ; for the Distemper took an unusual Turn, and GOD was pleased to add Nineteen Years to his Life : But now the Seizure was so violent, as hardly left any Room for Intercession, universal Nature was oppressed at once, his Speech and Understanding were lost in a few Minutes, and when he had languished in this manner from *Thursday* till the Morning of the *Lord's-Day* following, he departed in Peace, amidst the Tears and Lamentations of his Relations and Friends ; and went to keep an eternal *Sabbath* with his dear **REDEEMER**, from whose Mouth he has now received that blessed Sentence, *Well done, good and faithfull Servant ; thou hast been faithfull in a few Things, I will make thee Ruler over many Things, enter thou into the Joy of thy **Lord**.*

I WILL not attempt to aggravate your Grief any farther, for the Loss of this eminent Servant of **CHRIST**, but only take the Liberty to recommend to you these Three Things.

First, BE deeply affected with the Hand of GOD ; for it is an awakening Providence you are under. You of this Church have lost your spiritual Father, who

who naturally cared for you, and went in and out before you, feeding you with Knowledge, and dividing amongst you the Bread of Life ; the Sinners of this Congregation have lost an awakening Preacher ; his Family the Support and Comfort of their Lives, and the Church of GOD a Pillar and Standard-Bearer. Let every one smite on his Breast and say, What have I contributed towards such an awfull Providence ? And you, more especially, who have enjoyed his Labours for many Years, ask yourselves such Questions as these : Have I emproved his Ministry, strengthened his Hands, been thankfull for his Labours, and prayed as I ought for so Valuable a Life ? And let all that have the Interest of CHRIST at Heart, mourn the Loss of so Able a Minister of the New Testament, and say, with the Prophet, *By whom Lord shall Jacob arise, for he is small ?*

Secondly, REMEMBER him who had Heb. xiii.  
the Rule over you, and who has spoken<sup>9</sup>  
to you the Word of GOD, whose Faith  
follow, considering the End of his Con-  
versation. Remember his Doctrine, his  
Counsels, and the Travel of his Soul  
for your Salvation : Remember his af-  
fectionate Concern, for your Families,

and for the rising Generation ; follow his Faith, his Patience, and Charity ; imitate his holy and inoffensive Conversation, and let his Name and Memory be precious amongst you. And shall I add one Thing more, Remember then his Widow and Fatherless Children ; for though they may not absolutely need your Support, 'tis your Duty to give them Respect and Honour ; for in them your Pastor lives now he is dead. I mention this the rather, that you may wipe off the Reproach that is commonly cast upon Dissenting Congregations, That as soon as their Ministers are dead, their Families are buried and forgotten.

*Thirdly, PRAY to Him who has the Residue of the SPIRIT, to make up your Loss, by sending you another able and faithful Pastor, who may break to you the Bread of Life. Keep together in the Way of your Duty, waiting on GOD for Counsel and Direction : Let all Men know you are the Disciples of CHRIST, by your loving one another. The best of Men have their Infirmities and Passions; but bear ye one another's Burdens and so fulfill the Law of CHRIST, remember, how good*

good and how pleasant it is for Bre-  
thren to dwell together in Unity : *I Cor. i.*  
beseech you therefore, by the Name of <sup>10.</sup>  
our Lord JESUS CHRIST, that ye all  
speak the same Things, and that there  
be no Divisions amongst you, but that  
ye be perfectly joyned together in the  
same Mind, and in the same Judgment.  
Finally, my Brethren, be perfect, be of <sup>For.</sup>  
good Comfort, be of one Mind, live in  
Peace, and the GOD of Love and Peace  
shall be withyou. <sup>xiii. 11.</sup>

F I N I S.



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